NATIONAL COUNCIL

OUTLOOK

MARCH 1951

PUBLICATION OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U. S. A.

The Cover

President Truman hears a report on plans for church aid to war refugees and displaced persons from Dr. Franklin Clark Fry, president of the United Lutheran Church in America (seated). Dr. Fry who had just returned from a round-the-world trip to survey conditions in 14 countries explains to the President the "One Great Time For Sharing," united church relief appeal.

Dr. Fry was accompanied by Mr. Albert Crews (standing left) of the Department of Broadcasting and Films of the National Council. Mr. Crews made tape recordings and pictures which are being used extensively on TV and radio to promote the sharing appeal in which 14 communions are cooperating.

The group is shown as presenting a special selection of the voice recordings to Mr. Truman.

Standing behind Dr. Fry is Dr. Stanley I. Stuber, director of the "One Great Time For Sharing" appeal.

The churchmen reported that Mr. Truman was grateful for the information on conditions abroad, especially for the report concerning the need for food grains to relieve famine conditions in India. Mr. Truman has publicly endorsed India's appeal to the U.S. Government for 2 million tons of wheat and other food stuffs for emergency needs.

According to the churchmen's report of the White House visit, which lasted for more than half an hour, Mr. Truman stressed the spiritual and moral values of voluntary American assistance.

Dr. Fry and Mr. Albert Crews will appear on at least 20 radio and TV shows during the "One Great Time For Sharing" appeal, which opened February 8 and ends on Easter, March 25.

The coordinating agency for the appeal is the Department of Church World Service of the National Council of Churches.

Vol. I, No. 3, March 1951

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
International Convention of Disciples of Christ
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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The Vision of Eternal Life

AN EASTER MESSAGE

By Henry Knox Sherrill

The joy of Easter does not mean that Christians are exempt from the burdens, the perplexities and the tragedy of our time. Rather the true Christian by that fact will be more sensitive than others to the plight of mankind. The early disciples after the Resurrection had before them a difficult task, persecution, suffering, death. The fact of the Risen Christ did not change the hard circumstances of their lives. The joy of Easter came from a change within. The experience of the living Christ gave them the gifts of courage, of hope, and of clear vision. So as new men they were enabled to face the evil of their day with spiritual power and with the conviction of God's inevitable victory.

One of the long remembered sentences of Phillips Brooks reads: "Pray not for tasks equal to your powers, but for powers equal to your tasks."

We are so apt, particularly today, to bemoan the conditions of the world, to excuse ourselves so easily because of outward conditions in our environment and so to remain impotent and despairing in the face of our human failure. Instead we should ask God for powers equal to our task, the redemption of our society through the love of God in Christ. We can do this only as we experience the joy and the power of the Resurrection. For in that fact we have positive assurance that neither powers, principalities, things present, things to come, life or death can separate us from God. We need above all else this vision of eternal life, so that we may place first things first and see the truth which alone can set men free.

People everywhere are constantly and somewhat hopelessly asking questions. Here at Easter we have the final answer. For God has given, is giving us the power with radiance and with strength to meet the necessities of our time. This is a joy which surmounts the sundry and manifold changes of the world. "Alleluia. He is risen!"

TWENTY-SEVEN MILLION REASONS

Leaders of Christian education at the annual Fellowship Luncheon in Columbus attended by more than 800.

Total Educational Forces of Protestantism Gather for First Time to Plan United Effort

By DONALD C. BOLLES

THERE are at least 27,000,000 reasons why the 1951 annual meeting of Protestant religious educators is important to the Church and the nation.

There are that many children growing up in America who are enrolled in Protestant Sunday schools. Whether they develop life-long fealty to Christian standards is a major concern of 1,300 men and women who were told by Dr. Truman B. Douglass that the survival of Western society depends upon the vitality of the Christian faith and ethic.

Directors of religious education, pastors, Sunday school teachers and others came to Columbus, Feb. 11-17, to share ideas and techniques in Christian education. What they learned may become important to every Protestant Sunday school in America. They will pass it on to the folks they left behind—the Sunday school teachers. Numerically Protestant Sunday school teachers total 2,500,000, almost enough to fill a city the size of Philadelphia.

From 42 states and Canada the religious educators came to the Ohio city for the fourth time in six years, but this time there was a difference.

They were witnessing the beginning of a new era in Christian education. Last year they had come for the final meeting of the International Council of Religious Education. This year the program read "Division of Christian Education, National Council of the Churches of Christ in the United States of America."

Religious education, forsaking its separate identity, had joined forces with other Christian programs, to form the National Council. But it had done even more. After years of isolation general Christian education, missionary education, family life and Christian vocation were together under one banner — the Division of Christian Education. It was a little strange but the leaders generally rejoiced at the new spirit of cooperative unity.

"THE National Council of the Churches of Christ is a guarantee that the total forces of the Church will work together harmoniously toward common goals and on the basis of common tasks," declared Dr. Roy G. Ross in his final report as general secretary of the ICRE.

The new associate general secretary of the National Council and executive secretary of the Division of Christian Education, spoke hopefully of the future. "There is every evidence that the new Council is a 'going concern' and will be able to carry forward and extend the services which were inaugurated and conducted over a period of 30 years by the International Council."

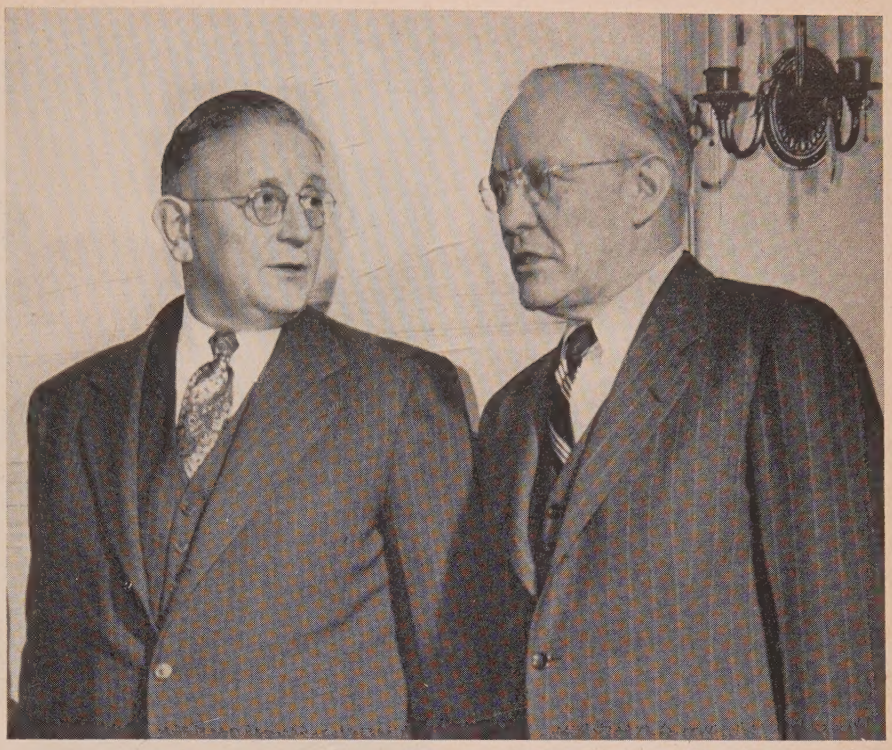
The mood of celebration was inspired not only by the new spirit of unity but also by the observance of the golden anniversary of the Daily

Vacation Bible School Movement. It was tempered, however, by an awareness of the crisis facing the nation and the world and the responsibility it imposed upon Christian people.

Time and again the religious educators heard reverberations of the international crisis. It cropped up as they discussed the recruitment and training of Sunday school teachers, the maintenance of family life, the future of church colleges, recognition of the religious heritage by public education and the ministry to Christian youth in the armed forces.

Protestant affiliated colleges, said Dr. E. Fay Campnell, director of the Council's Commission on Higher Education, as a result of the manpower mobilization, face the most critical struggle for survival since the Civil War.

The biggest loss is not in enrollment, he observed, but what has happened to the morale of American youth of college age. "The 1951 undergraduate seems to have lost his grip on the future. . . . The Church must remind these people that Christ lives today to guide all of us along a road of suffering that may tax the strength of even the strongest."



Dr. Luther Wesley Smith, chairman of executive board, (left) and Dr. Paul C. Payne, chairman of the Division of Christian Education confer together.

THE theme of the annual meeting was "United for a Ministry of Teaching." The focal point of the program was the Christian education of the 27,000,000, but the horizon of interest was far broader. This was apparent in the wide range of topics considered in 17 section meetings.

It was a hard-working convention. There was a full program, from the public meeting Sunday night, sponsored jointly by the Council and the Franklin County Council of Churches until the final business session of the Division's Executive Board on Saturday. The physical complexion offered a contrast to most interdenominational meetings. The laity outnumbered the clergy and the majority were women, not men.

In Memorial Hall Sunday night the educators heard Dr. Truman B. Douglass suggest three obligations for Christian education, as follows:

Russell Colgate Distinguished Service Citation is received by Dr. Roy A. Burkhart (right) for Dr. Hugh S. Magill (insert) 82 year old religious educator. Dr. Roy G. Ross (left) associate general secretary of the National Council, makes the award while Dr. Harold E. Stassen, a vice president of the National Council, looks on.

1. It must complete the woefully incomplete teaching received by children and young people from secular educational institutions, insisting that the church have adequate time for this work.

2. The church and the home must form a closer working alliance to protect children from the kind of miseducation which is indifferent to religious truth. This should be done where possible in cooperation with the public school but where necessary, in spite of it.

3. Christian education must become increasingly a cooperative and united task. "The fact that we are meeting here as a Division of the National Council of Churches, symbolic of a closer collaboration of the Protestant churches, is prophetic of a better future.

Dr. Douglass is executive vice president of the Board of Home Missions of the Congregational Christian Churches.

Dr. Samuel M. Cavert (left) general secretary, and his associate Dr. Roy G. Ross (right), the two top executive officers of the National Council, talk things over with Dr. Harold E. Stassen (center) a vice president of the Council.

THE public meeting and a luncheon Monday signalized the opening of a year-long observance of the 50th anniversary of the vacation church schools. Thousands of celebrations will be held throughout the country to mark the anniversary of a movement that a Baptist mission executive was inspired to launch after witnessing a fight between a fruit peddler and a small boy on a New York City street.

As he watched the boy take a pummeling because he had tried to steal some fruit Dr. Robert G. Boville sought an antidote for the dangers of youthful idleness. Soon he had five churches opening their doors to children for supervised recreation, Bible study and handicraft.

From that beginning the vacation church school movement has grown until today more than five million boys and girls around the world receive religious instruction in through-the-week summer classes.

At the luncheon which also was the 43rd annual meeting of the International Association of Daily Vacation Bible Schools, Dr. Luther Wesley Smith called for an increase of many millions in the enrollment.

"Leaders of communistic nations successfully practice the indoctrination of youth with their materialistic principles," said Dr. Smith, a Baptist and chairman of the executive board of the Division of Christian Education. "Citizens of democratic America, by their volunteer service in vacation church schools, just as successfully can indoctrinate our boys and girls with moral and spiritual truths."

Hon. Ralph W. Gwinn of New York, was re-elected president of the association headed by Russell Colgate from its inception to his death in 1941. Other officers who were continued are Mr. Milton D. Ketchum, Brooklyn, vice president; Rev. Philip C. Landers, Chicago, recording secretary and Mr. James L. Kraft, Chicago, treasurer.

THE biggest get-together was the annual fellowship luncheon Tuesday at the Neil House. More than 800 overflowed the ball room to join in honoring *in absentia* Dr. Hugh S. Magill of Auburn, Ill., who has been described as a man "who swayed a continent with his religious teachings."

Illness prevented the 82-year old educator from being present to receive the Russell Colgate Distinguished Service Citation, from the Division of Christian Education.

Instead, the citation was accepted in Dr. Magill's behalf by Dr. Roy Burkhart, pastor of the Community Church of Columbus and one-time associate of Dr. Magill in the International Council of Religious Education. The presentation was made by Dr. Ross, who succeeded Dr. Magill, first general secretary of the ICRE.

"He symbolizes all those who are laboring with like consecration for the spiritual welfare of the children and youth of this great continent," said Dr. Ross of his predecessor. "He has the deep conviction that this nation under God has a date with destiny and that the only way she can fulfill her destiny is by keeping secure her spiritual foundations."

Dr. Magill has spent a lifetime in public and religious education. He served the ICRE as its first general secretary from 1922 until 1935, is a one-time superintendent of public schools of Springfield, Ill. and a former Illinois state senator. He began teaching Sunday school in the Auburn Methodist church in 1887 and is still active.

THE educators heard the luncheon speaker, Bishop E. W. Praetorius of St. Paul plead that they inspire American youth "with a holy passion for the large interests of the Kingdom of God."

"Only zealots make real converts," declared the Evangelical United Brethren bishop. Dr. Harold E. Stassen of Philadelphia, a vice president

of the National Council and long associated with Christian education, presided at the luncheon. Officials sat at a three-tiered head table.

The cooperative unity in church life achieved by the National Council was reemphasized by the appearance of Dr. Samuel McCrea Cavert, the Counil's general secretary. In addressing two large simultaneous meetings he declared the major opportunities for united action within the National Council are evangelistic, educational and missionary.

In a culture more secularized than ever before the first opportunity, he said, is to present the truth of God as made known in Christ to 75,000,000 Americans who profess no religious faith.

"Our second opportunity is to train children and youth in a fuller understanding of the Christian faith and the Christian life. . . . The default of the school on the side of religion throws a tremendous responsibility upon the church."

In speaking of the third opportunity, Dr. Cavert declared that the place of the church "is always on the frontiers." It is not enough for the church to have among other interests, home missions and foreign missions, he emphasized. "The church as a whole must become a missionary church."

PROTESTANTISM, said Dr. Lawrence C. Little of the University of Pittsburgh, to educators from 40 communions, might concern itself much more than it has with improving its own educational program."

In the course of the section meetings that lasted three days here are some of the improvements recommended:

Community training centers for Sunday school teachers where new teachers study skilled teachers in action.

Conferences between workers in a local church with a specialist from denominational headquarters counseling them.

Enlarged family life programs to include guidance in play, work, worship, Bible study, social attitudes, reading, faith and practice.

New educational plants that will provide facilities not only for worship and instruction but also for recreation, hobbies and dramatics.

More heartfelt teaching to inspire American Sunday school pupils with a zeal for the ideals of Jesus Christ.

Greater participation of trained laymen in religious education.

Weekday religious instruction, an important supplement to Sunday school classes, is now benefitting 2,250,000 children in more than 40 states.

This was the report given to the group by Dr. Erwin L. Shaver of Chicago, executive director of the department of weekday religious education and a leader in the movement.

"Weekday religious education is fulfilling Protestant aspirations to place the teaching of religion on a par with the three-R's in the everyday education of American school-age children," he declared.

Issuing a warning against false optimism, Dr. Shaver told the educators that weekday religious education "is costly—in planning, in effort and in money."

"It means that the churches and the Christian citizens must 'lift their sights' far above their habitual expenditures for Christian education," he asserted.

(The department of weekday religious education sponsors the "released time" program—a plan for religious instruction to pupils excused from their public school program an hour each week at the request of their parents.)

The historical development of Protestantism was discussed by Rabbi Harry Kaplan, director of B'nai B'rith's Hillel Foundation at Ohio State University, who pointed out that Protestantism cannot be completely understood without an evaluation of its Hebraic background.

"Both the Renaissance and the Reformation owe much to the intellectual cooperation between Jews and Christians, and to the spirit of free inquiry which characterized both periods," he observed.

Protestant publishing house representatives at Division meeting. (Left to right) Dr. Fred D. Wentzel, Evangelical and Reformed Church; Dr. Henry A. Boyd, National Baptist Convention of America; Mr. Birger Swenson, Augustana Lutheran Church.

Division executives (left to right) Dr. Wilbur C. Parry, associate executive secretary; Dr. Franklin D. Cogswell, general director, Joint Commission on Missionary Education; Dr. Gerald E. Knoff, associate executive secretary; Rev. Philip C. Landers, an administrative secretary of the National Council, and Dr. E. Fay Campbell, general director of the Commission on Higher Education.

AN assurance that Protestant youth entering the armed forces will not be forgotten by their churches was given by Dr. Luther Wesley Smith of Philadelphia, who announced the formation of a "United Fellowship of Protestants—in the Armed Services." The fellowship will be launched following the appointment of a national director.

"Approximately 70 per cent of those entering military service are of the Protestant faith," Dr. Smith stressed. "It is desperately important that we follow them from our churches with our love, our concern, our help, and our prayers."

He pointed out that some 30 denominations, cooperating through their national boards of Christian education, realize that they cannot expect to provide their own activities and material for their members in the armed forces. Therefore, they will pool their skills, resources, and efforts in a common program of study, action, and fellowship for all.

The United Fellowship will replace the Service Men's Christian League, which was the Protestant program and organization during World War II.

Local units of the Protestant fellowship will be developed at military bases and on shipboard, at home and abroad.

Referring to the men and women in service, Dr. Smith said, "They will receive encouragement, helpful devotional and discussion materials, an experience of cordial relationships with church youth in communities where they are stationed, and evidence of their own church's spiritual concern."

Concerning church architecture, it was agreed that churches should provide rooms for recreation, hobbies, and plays, as well as for the care of babies.

Upon Dr. Campbell's recommendation the Commission on Christian Higher Education adopted the following three-point program:

(1) That every Protestant denomination, through its board of Christian education, provide emergency funds to keep colleges open and faculties intact.

(2) Help strengthen the national Christian student movement (United Christian Student Council) to advance the spiritual well-being of Protestant students.

(3) Recruit and train in Christian vocations, such as education, evangelism, and medicine, an adequate number of men and women for enlarged fields of service at home and abroad.

In a final report of the achieve-

Poster commemorating the 50th anniversary of vacation church schools is displayed by Miss Ruth E. Murphy, director of Vacation Religious Education. Looking on is Becky Lloyd, age 7, Miss Mary L. Ellis, of Columbus, and Rev. Ralph Mould, chairman of the Committee on Vacation Religious Education.

ments of the International Council of Religious Education, Dr. Ross declared:

"As we close the records of the work of the International Council, we do so with a prayer that time may prove them to be records of spiritual achievements in the fulfillment of God's will for the world. . . .

"In the months ahead we shall find many places where the by-laws can be improved," he stated. "We may be consoled, however, by the fact that we are still amending so perfect a document as the Constitution of the United States."

Dr. Ross cited six reasons for his belief that Christian education has advanced greatly through consolidation in the National Council:

(1) All the major educationl services are in one division, including services in the field of local church and community, higher education, missionary education, family life and Christian vocation.

(2) Provision is made for relating all student activities of the Protestant churches of North America, including those of the Interseminary Movement, the United Student Christian Council and the Student Volunteer Movement, to the extent that these movements wish to become a part of the National Council.

(3) There is now an opportunity to bridge the old gap between the church on the one hand and the campus on the other: between the associations of youth which have constituted the United Student Christian Council and the United Christian Youth Movement.

(4) The Division of Christian Education has been given executive responsibility for the coordination of all activities of the Council touching childhood and youth.

(5) There is as much autonomy as is needed for effective functioning in the field of Christian education in a way which is consistent with the desired goal of coordinating the total interdenominational work of Protestantism.

(6) Provision is made through the by-laws of various units of the Council for representation in the determination of policies and programs wherever the educational work of the church is involved, including the area served by the Joint Department of Evangelism, Joint Department of Stewardship, General Department of United Church Women, General Department of United Church Men and the several central departments.

(Top) A demonstration of audio-visual aids is viewed by delegates. (middle) Dr. Harold E. Stassen, vice president of the National Council, chats with Rev. E. Weldon Keckley, minister of education of the Country Club Christian Church, Kansas City, Mo. (below) Lay section leaders shown with Rabbi Harry Kaplan, (second from right) director of Hillel Foundation, Ohio State University (left to right:) Walter Mueller, vice-chairman, Ray Petersime, chairman, Rabbi Kaplan and Thomas H. West, program chairmen.

The Wilmington Survey

Cooperation Best Way to Reach Millions Untouched by Any Religion

A GREATLY accelerated program of church cooperation linked with a studied concentration of efforts in the suburbs are the two principal recommendations contained in a survey of churches in Wilmington, Delaware.

This prescription for Protestantism in Wilmington contains essentially the same two major remedies suggested by practically every survey made in local communities over the past decade.

Wilmington, a rather typical American community of 240,000, shows the nation-wide trend of city churches slowly being engulfed by industrial and commercial institutions while the population heads for the city's fringe.

The survey brings out also a familiar phenomenon of American church life, namely that only about half the population is identified with religious institutions.

Of Wilmington's 240,000 metropolitan population, about 100,000 are untouched by any Protestant, Catholic or Jewish religious group.

The survey describes these people as "an evangelistic challenge to the churches and one which should not be lightly put aside."

The survey was made under the sponsorship of the Wilmington Council of Churches, headed by Rev. John Oldman, Jr., president and Mr. Wilbert B. Smith, executive secretary. Dr. Everett Perry, research assistant, of city and industrial work of the Presbyterian Church U.S.A., performed the field investigation.

The heart of Wilmington's problem, the survey notes, is that of bringing about closer cooperation among denominations through the council of churches. This, in turn, would stimulate more regional and neighborhood cooperation among the churches in a given area.

"Too often the individual church is so immersed in its own problems and struggle for existence, or is so deeply involved in its own denominational program that it does not express its neighborliness to nearby churches. . . . The key concept here is that churches, located near each other, should be acquainted, and face their common task in cooperation rather than in competition."

The report goes on to say: "This is even more urgent since the tasks facing the churches are so much greater than any can do alone. . . . A common planning of program so that the churches may supplement each other

Cooperation or Competition?

"The tasks facing the churches are much greater than any can do alone, or in fact, greater than all can do together. . . .

"With some imagination, many ways will be found to achieve cooperation in action. This should strengthen rather than weaken the general bonds of cooperative action achieved in the Council of Churches. . . .

"The total plan must be beyond that of a mere combination of plans, independently arrived at in a spirit of competition, or surreptitiously carried out. It must root in the sincere desire to meet the religious needs of a metropolitan area to the best of the ability of the Protestant forces."

is badly needed in most neighborhoods."

Occasional union services are the sole example of inter-church cooperation, the survey observes.

Although the Wilmington suburbs have gained widely in population, church growth in those areas has not kept pace. Therefore, suburban churches in areas of greatest growth must be aided. Since a majority of the families moving to suburban areas are those with young children, it is doubly important to have Sunday school facilities in outlying districts, as well as accommodations for adult congregations.

It was noted in the report that in Wilmington as a whole there is a higher ratio of adults enrolled in churches than of children in Sunday schools, and that only 56.2 per cent of the Protestant Sunday school enrollees actually attend.

The city church, left with a depleted congregation because of the gradual population shift to suburban areas, must learn to reexplore its own neighborhood, now filled with unchurched people.

"The city church, content to find its success in a growing membership on a metropolitan basis, is likely to lose sight of the difficult task at its very doorstep. People of the inner city are likely to be overlooked. 'They are too unstable,' is a comment frequently heard. People, no matter how transient, need the ministry of the church, possibly even more than people of the more established communities.

"Suburbanization has its backwash, which is the pressing problem of the inner city."

As for the rural church, it must meet the new demands of a rapidly growing congregation by modernizing both its buldings and, many times, its point of view. The Wilmington survey points out that many older congregations are resistive to changes necessary to meet the needs of a new suburban group.

The problem of reaching the unchurched population of Wilmington is one which has been undertaken in the following ways, according to information compiled from 60 churches in the Wilmington area:

Visitation programs
Weekly advertisements of services
Tracts and literature for new people in the community
Religious canvasses of the neighborhood
Church members reporting the unchurched people in their neighborhood
Community lectures
Prayer groups
Buses for transportation
Radio programs
Special evangelistic services

Other important facts brought out in the survey include:

The average per capita giving of church members to local and benevolence causes is $49.96. The level in most Protestant city churches is well above the suburban level.

A few churches are below the subsistence level and the economy of their continuance is to be questioned.

Studies should be undertaken in neighborhoods to discover and eliminate duplicate and competitive activities.

Many churches in the metropolitan Wilmington area are weakened by carrying too large a number of nonresident or inactive members on their rolls, but they serve many more people than their actual membership.

An unusual proportion of Protestant strength in Wilmington is represented by three denominations: Methodist, Presbyterian, and Episcopal. The Presbyterians have most of their strength concentrated in the inner city, while in contrast the Methodists have emphasized the establishment of many small churches.

The report concludes: "Sociological factors, financial and personnel resources and many other factors must enter the picture as plans are drawn. This survey report is not a blue-print for the future of Protestantism in Wilmington, but it offers the factors which must enter into the drawing of such a blue-print on a really cooperative basis. The whole of Protestantism in Wilmington—or anywhere else—is more than the sum of its parts."

E. Stanley Jones, noted missionary evangelist, being welcomed by a delegation of Wilmington ministers prior to the opening of a city wide evangelistic campaign. (left to right) Rev. William F. Dunkle, pastor, Grace Methodist Church; Mr. Wilbert B. Smith, executive secretary, Wilmington Council of Churches; Mr. Alva E. Lindley, Friends Meeting; Dr. Jones; Rev. Donald W. Mayberry, rector, Trinity Episcopal Church and Rev. Leslie E. Werner, pastor, Brandywine Methodist Church.

Rev. John Oldman, Jr., president of the Wilmington Council of Churches

Russia's huge armed forces—a symbol of suspicion and distrust

Will We Stay TOGETHER?

By WALTER W. VAN KIRK

THE current world crisis is surely testing the ecumenical movement. When the World Council of Churches was constituted at Amsterdam, the assembled delegates said: "We intend to stay together." At that very hour the Berlin blockade was menacing the peace. The cold war was getting hotter. The tensions between Russia and the West had reached a new high. And Iron Curtains were being drawn across the face of Europe.

Since that time the international situation has deteriorated alarmingly. The Central Committee of the World Council of Churches was in session in Toronto when, in Korea, the armies of aggression were plunging across the 38th Parallel. The World Council of Churches supported the decisions of the Security Council to resist aggression in Korea, and to reestablish in that country the conditions of peace. This action has been criticized by a certain section of the constituency of the World Council of Churches, and has been definitely repudiated by certain member churches in Eastern Europe.

Professor Joseph L. Hromadka and Dr. Viktor Hajek of Czechoslovakia are among those who have vigorously attacked the Toronto statement. In a letter published in one of the church papers of Czechoslovakia they said:

"We are really disturbed by the fact that, in one of the most decisive and tragic moments of world history, the World Council of Churches identified itself, self-assuredly, with one side."

These highly respected religious leaders of Czechoslovakia have been answered effectively by responsible officers of the World Council. The fact remains, however, that the ecumenical fellowship of Christians on opposite sides of the Iron Curtain has been threatened. This threat has grown. The invasion of Korea by the Chinese Communists, the disputation at Lake Success regarding the admission of China to the United Nations, the branding of the Peiping Government as an aggressor, the stepping up of hostilities in Indo-China, the increasing of military aid to Europe, and the rearming of the West, have caused increased tensions, not only between the nations but also within the Christian community.

What should the World Council of Churches say in the light of this situ-

Dr. Van Kirk, executive secretary of the National Council's Department of International Justice and Goodwill, for 25 years has been a student of world affairs.

ation? Should it retract or reaffirm the Toronto statement? Should it take into account developments in Korea, Indo-China, and at Lake Success, and express a judgment thereon? Should the World Council, as a matter of policy, speak only to the churches? Or should it speak on behalf of the churches to the secular order? How could the World Council most effectively prevent the threatened cleavage within its ranks?

It was to discuss these and related questions that the Bishop of Chichester invited a small but representative group of churchmen to meet with him in Bièvres, France, January 26-29. Three of the presidents of the World Council were present: Bishop Eivind J. Berggrav of Norway, Dr. Marc Boegner of France, and Bishop G. Bromley Oxnam of the U.S.A.

Others included, Bishop O. Dibelius and Dr. Martin Niemöller of Germany; Rev. L. E. Cooke, Mr. Kenneth G. Grubb, Professor T. M. Taylor, Rev. Norman Goodall, and Rev.

Oliver S. Tomkins of England; Mr. André Philip and Pastor Pierre Maury of France; Dr. Alphons Koechlin of Switzerland, Dr. Gordon A. Sisco of Canada; Professor F. M. Baron Van Asbeck of Holland and Dr. O. Frederick Nolde, Dr. Henry Smith Leiper, Rev. Robert S. Bilheimer, and Dr. Walter W. Van Kirk of the U.S.A. India had a spokesman in the person of Miss Sarah Chakko.

While not directly from China, that country had a spokesman in the person of the Rev. K. H. Ting, of the World's Student Christian Federation. Staff members of the Geneva office of the World Council included Dr. W. A. Visser t' Hooft, general secretary, and Dr. Robert C. Mackie. It had been expected that Professor Hromadka of Czechoslovakia, and at least one churchman from Hungary, would be among the conferees. It was announced that the Hungarian delegate had been denied an exit permit. No reply to the letter of invitation had been received from Professor Hromadka.

ALL were agreed that rarely, if ever, had there been such a frank exchange of views. The case for a reunited Germany was cogently argued by Bishop Dibelius and Dr. Niemöller. Strong pleas were made by André Philip and Pierre Maury for a United Europe, inclusive of Germany. Bishop Berggrav questioned whether, in the United States, there was a sufficient awareness of the social and economic revolution currently under way in many parts of the world. Mr. Ting interpreted the more positive and constructive aspects of the policies of the People's Democratic Government of China. Miss Chakko set forth India's concern for peace and the willingness, even eagerness, of that country, to be useful in mediating the differences between East and West.

The delegates from the United States of America, in response to many inquiries, sought to clarify the foreign policy of their country. Bishop Oxnam wanted to know why it was that the United States appeared to be losing so many of its friends in Asia, and Europe. The criticisms expressed in reply to this inquiry are set forth without identification as to their sources.

The United States creates the impression of forcing its economic system and its way of life on the rest of the world. The United States may not be imperialistic in a political sense, but it is so in an economic sense.

It is forgotten that in two world wars the free nations of Europe fought and bled to preserve a way of life as dear to them as to the United States. They did this with sacrifice and devotion just as worthy as that of the United States. As a result the people of Europe feel they have earned the help forthcoming from the Marshall Plan, and in other ways.

The movies coming from the United States tend to corrupt the culture of Europe, since they frequently highlight marital infidelity, drunken orgies, and gangsterism. Communist propagandists point to these movies as proving that the United States has nothing to offer Europe.

There is too little understanding in the United States of the need for social and economic reforms in Western Europe, if the threat of Communism is to be met and overcome. While the material and military aid from the United States is genuinely appreciated by the people of Europe, it is known that this aid has a self-interest motivation which should be more freely and frankly acknowledged. The fight for the United States is in Europe and that country is now fighting its own battle on the European economic front in order to avoid the need of fighting its own battle on the European military front.

The reluctance of the United States to send surplus wheat to India—unless India behaves in an acceptable way politically—is losing friends for the United States not only in India, but throughout Asia.

There is anxiety and uneasiness in

(Please turn Page)

(Left) Presidents of the World Council at the historic gathering at Amsterdam. (Below) The United Nations in session. Russia's Malik speaking; Austin of U. S. at right.

(Continued from Page 13)

Europe caused by the position of the United States concerning Communist China's request for admittance into the United Nations. It is difficult to understand the position of the United States on Formosa. If it is the policy of that country to oppose imperialism, why should the United States be policing Formosan waters with the American Navy? And why should such action be taken in total disregard of the United Nations?

The snap political judgments of top-ranking leaders in the United States are very confusing and not a little frightening. United States policy on its own racial front should be brought into harmony with its preachments regarding the rights and freedoms of racial minorities in other parts of the world. It is not known what United States foreign policy will be tomorrow, to say nothing of the day after tomorrow. This inconstancy of American policy is a matter of grave concern to the people of Europe.

WHILE the American churchmen at Bievres, conceded the validity of certain of these criticisms at certain points they undertook to set the record straight at other points.

The conferees then sought to crystallize the views they had in common, including the following:

1. The upsurge of the masses for political independence and economic and social justice of the most crucial importance in the determination of strategy by governments, and in the formulation of policy by the churches.

2. This upsurge of the masses has, in many instances, fallen under the influence and direction of totalitarian and materialistic movements, which imperil the spiritual and social aims of the peoples.

3. There is a danger that the more favored nations will too long cling to those concepts of freedom that are not sufficiently related to the social and economic realities of our times.

4. The rearmament of the West—the need for which is conceded by many, may, on the one hand, precipitate the military conflict which it is hoped may be avoided and, on the other hand, so lower the standard of living in the West as to result in social and economic collapse.

5. The real victim of the world's disorder is man, ordinary man, who is pushed around as a refugee or a displaced person or is left in need and desolation, to shift for himself. Increasing numbers of the world's youth are becoming nihilistic because there appears to be no livable future.

6. The peoples of the nations must learn in a new way to share sacrificially by feeding the hungry, opening their lands to refugees, and by programs of technical assistance to those who live in underdeveloped areas.

7. The United Nations must be vigorously supported. Where it is weak it must be strengthened. The attempt to make the United Nations a more perfect and adequate instrument of world order must be continued.

8. The door to negotiations between the Great Powers must be kept open at all times.

9. Within the life and work of the churches the duty is clear to keep fellowship intact regardless of divisions and tensions within the secular order.

10. The churches of the West have the special duty of warning their peoples and governments not to place too strong reliance on military might since it is in spiritual resources that a world in revolution will find the solution to its many problems.

11. The churches in the East are not forgotten. That Christians in these areas are trying to obey their Lord under the most difficult circumstances is cause for great rejoicing.

12. It would not be useful for the churches related to the World Council to make another appeal at this time to the Roman Catholic and Russian Orthodox Churches, it being understood that the World Council is prepared now, as always, to cooperate with these churches on a non-political basis.

With these twelve points there was general agreement. It was also concluded that there was no need either to reaffirm or to rescind the Toronto statement respecting aggression in Korea.

The Executive Committee approved and sent to the member churches of the World Council a pastoral letter which took into account the twelve points of agreement reached at Bièvres. This should go a long way toward meeting the anxieties of Christians behind the Iron Curtain.

In concluding its letter the Executive Committee said:

> "We would assure our Christian brethren under totalitarian regimes that we rejoice with them in the evidence that the Word of God makes its power felt among them. As Christians in East and West think of and pray for each other, let them do so with the mind that was in Christ Jesus and therefore look not on their own things but on the things of others (Phil. 2:1-11)."

Will we stay together? Yes, if the spirit of this letter can be made to permeate the mind and spirit of the Christian community throughout the world.

Form 20 Pilot Groups

Twenty "pilot discussion groups" have been formed to aid the three year study of Christian ethics and economic life being sponsored by the National Council's Department of the Church and Economic Life.

The study which will be completed in 1953 and the results of which will be published in six volumes by Harper and Bros., is being underwritten by a grant from the Rockefeller Foundation.

Rev. A. Dudley Ward, director of the project, said the pilot groups will base their discussions on three questions:

"In the light of present realities, what do people think life ought to be like, for themselves and for the 'average' person or family in America, in so far as the quality of life is determined or affected by the economic system?"

"If there are deficiencies in life in America, for the average person or family, what is the cause of these deficiencies?"

"What ought to be done to rectify the situation?"

These questions, Mr. Ward said, are designed to bring out the "goals for economic life" accepted by the individual for himself and others.

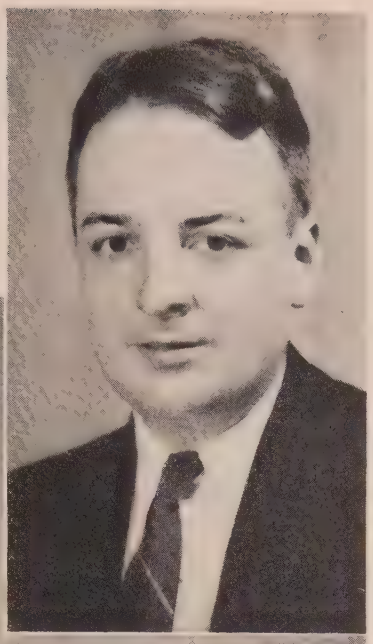
The pilot groups are being sponsored by a variety of organizations, such as church councils, farmers' agencies, universities, Y.W.C.A.'s and individual churches.

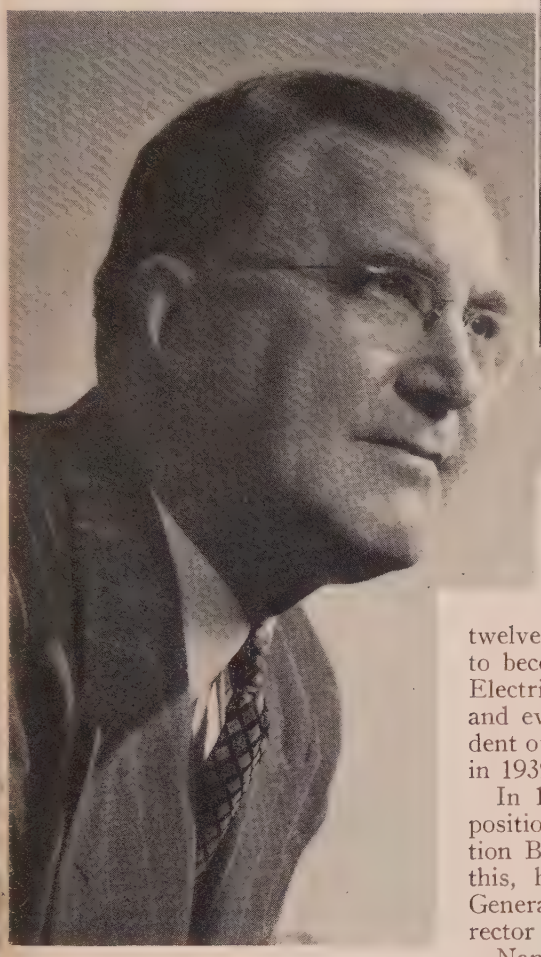
The National Research Center of the University of Chicago will soon conduct field interviews based on the questions being posed to the pilot groups, Mr. Ward said.

Another group being used in the study is the Yale Medical School, it was reported. Its Psychiatric Institute will assign several distinguished scientists to investigate "clinically the ethical problems which are faced by the American people in their economic life," Mr. Ward revealed.

The first volume will be ready for publication by Dec. 31, 1951 and will be entitled "Goals for Economic Life," Mr. Ward said.

Council Personalities





NATIONAL COUNCIL OFFICERS SERVING U.S.
Mr. Charles E. Wilson (left), treasurer; Dr. Arthur S. Flemming, vice-president.

TWO National Council officers—both prominent Protestant laymen — have been appointed to key positions in the nation's civil defense program. They are Charles E. Wilson, head of the office of civilian defense; and Arthur S. Flemming, assistant in charge of manpower problems of the office of civilian mobilization.

Mr. Flemming heads the National Council's newly formed Division of Christian Life and Work, and was formerly chairman of the Federal Council's Department of the Church and Economic Life. Mr. Wilson recently was elected treasurer of the National Council.

In a typical pattern of American success Charles E. Wilson obtained his start in business at the age of twelve years when he stopped school to become an office boy for Sprague Electric Company in New York City and eventually rose to become president of the General Electric Company in 1939.

In 1942 Mr. Wilson resigned this position to serve on the War Production Board for two years. Following this, he was reelected president of General Electric and was made a director of the corporation.

Named chairman of the Civil Rights Commission by President Truman in 1946, Mr. Wilson that same year was appointed to the advisory commission on Universal Military Training. Now, in a time of national emergency, Mr. Wilson has once more resigned his presidency of the General Electric Company to serve in the country's preparedness program.

Arthur S. Flemming has contributed to the fields of both education and public administration in the United States. Following his graduation from Ohio Wesleyan University and a higher degree from American University in Washington, D. C., Mr. Flemming went to work for the *U.S. Daily*, now *U.S. News and World Report*. Dealing with news from the state government and from other government bureaus and agencies, he became acquainted first-hand with the government, of which he was later to be an administrator.

Following five years in the field of journalism he returned to American University to become director of its school of social sciences and public affairs, where he built the enrollment from 40 to 1400 students in four years.

During World War II Mr. Flemming served as a member of the U.S. Civil Service Commission. During this period he was also appointed a member of the War Manpower Commission. His work in the government brought forth high praise from his associates in Washington, where he was referred to as a modern-day Paul Bunyan.

In 1949 Mr. Flemming became the ninth president of Ohio Wesleyan University and continued in this capacity until the present crisis recalled him to government service.

Other members of the National Council's Department of the Church and Economic Life serving the government include:

Roy Blough — President's Council of Economic Advisers

George M. Harrison—Assistant to Director of Economic Stabilization

W. Howard Chase — Assistant to Director, Office of Defense Mobilization

Joseph M. Fletcher—Agricultural Consultant to Director of Price Stabilization.

THE STABILIZING POWER OF FAITH

The greatest service churches can give in "a confused and confusing situation is to provide men with the stabilizing power of a great faith."

This statement appears in a summary of church purpose recently adopted by the Maine Council of Churches.

The message goes on to say:

"It is our responsibility to reassure men that 'the foundation of God standeth sure' and to help them build a faith in the eternal verities which will stand the test of the times.

"We are not an agency of defense, military or otherwise; we are an agency of spiritual offense, against sin and wickedness of every form."

The complete message is to be made available for use on church bulletin boards and in other Maine church offices.

Outlook

A Clearer Focus on China

WHAT about China? The question is on many lips and in more hearts. It is not only political and military, but is also a legitimate Christian query. China has been among the greatest of Protestant mission fields, and has been especially the concern of American missionary effort. The question deserves an answer or, to be more exact, an attempt at an answer. In such an endeavor the better informed will eschew prophecy. At best one can only peer through the gathering darkness which envelops Christian work and the life of the Church caught in the uncertainties of a cataclysmic revolution.

In the first place, we must avoid the temptation to allow the immediate and the obvious to destroy our perspective and blur our focus. Three times in a little more than a half century superficial observation has suggested the end of Christianity in China—at the Boxer outbreak, during the revolution of 1927, and in the Sino-Japanese conflict of 1937 to 1945. And three times the superficial have been mistaken.

Second, we must remember that in the providence of God good seed does fall from the hands of faithful sowers into good ground, and will bring forth good fruit. There is the gravest danger that Christian schools and hospitals may be secularized, or even taken over by the government. But nothing can destroy what these institutions have already accomplished in witness to Christ. And nothing done can completely divest them of their history, which is itself a continuing testimony. We know of one hospital which has carved into its cornerstone "For the healing of spirit and body." But even should this inscription be obliterated, devoted Christians, missionaries and Chinese, serving in it have made a place for the hospital in the hearts of generations as long as memory lasts.

The Christian Church in China is being inexorably challenged by grim domestic necessity to achieve self-direction, self-propagation and self-support. One hundred years of missionary effort have measurably failed to do this. The fires of unpopularity and opposition to which persecution may be added, will test the faith of Christians, consume the dross, and leave the gold purified. It had become evident that the traditional missionary institutional establishment had become too extensive to be supported by the Chinese Church. May it not be that the present crisis will resolve the resulting dilemma, and free the Church for its own pressing business, and in time to devise and support the institutions it does need?

And finally there are our Christian brothers and sisters who are harried by anxieties and fears. We must be patient and we must constantly exercise our sympathies and imaginations in the effort to put ourselves in their places. Our love, confidence and prayers must continue to reach out to support them.

Hunger and Politics

SELDOM have the churches been presented with such a clear cut moral issue as the Indian government's request for two million tons of food grains to cope with starvation conditions in large sections of India. That such a request should become the topic for prolonged debate and political maneuvering is a sad commentary on the American state of mind.

The desperate conditions in India are a matter of record. Unless the six million ton food deficit is made up, more than 1,500,000 people face starvation. The shortage was caused by conditions over which India had no control: earthquakes, floods, droughts, and an invasion of locusts.

Not even those opposed to granting India's request base their position on the lack of India's need. The reluctance appears to stem from a dislike of the Indian government's action on certain international issues, chiefly its position on the Korean war.

The churches have not been guilty of compounding human suffering with the pressure game of power politics. The National Council at the last General Board meeting voted unanimously a resolution requesting our government to make this food available to India on mutually acceptable terms. A number of denominations and the YMCA have taken similar action.

As the OUTLOOK goes to press, there are hopeful signs from Washington that the humanitarian impulses of the American people may prevail. President Truman and several Congressional leaders have urged favorable action. With India, virtually living from "ship to mouth" so badly depleted is its food supply, it is the fervent hope of Christian people that some of this country's surplus grain soon may be on its way to the Far East. It would help immeasurably to heal the widening rift between the two countries.

Outlook

The Search for Understanding

A RANDOM sampling of the thoughts of churchmen, lay, clerical, and student, in several countries of Europe reveals an interesting variety of views with respect to America and American churches. There is deep gratitude and appreciation for the material and moral help of the Marshall Plan, often and openly expressed. But there is no little apprehension lest what some call our amateurish blundering in international diplomacy may precipitate the crisis we all hope to avoid. There are those who deplore our divided counsels and acrimonious debates with respect to world-wide responsibilities, and long for sounder leadership behind which they can rally their own forces more confidently.

There are voices criticizing any declarations by the churches or church leaders concerning the problems of the secular world. They say the duty of the Christian Church is to call men out from this disordered world, to find their fulfillment only in the communion of saints. They so interpret their Barthian theology of rupture and tension. On the other hand, there are those who with equal vigor defend the thesis that churchmen and all Christians are a vital part of the state, and should lift their voices and exert all the influence possible on major issues involving national and international morality.

Students and church leaders who in these postwar years have had the privilege of a longer or shorter stay in the United States, have appreciated the hospitality they have enjoyed, and have been impressed by the practical activities of our churches. They wonder if we have a theology adequate to sustain and direct so many diverse expressions of social concern. They admit quite frankly that their own churches have perhaps been concerned overmuch with theology to the neglect of a message more understandable to their laymen and a program of practical social service in the name of Christ. The real meaning of ecumenicity is becoming more clear in the minds of the younger generation in particular.

So one might continue almost indefinitely to cite varying and sometimes conflicting points of view. But it can all be summed up in this — that religion is something very real for those who are living amid the ruins of the last war and under the threatening shadows of the next. Christians in Europe have to take life more seriously than do we across the Atlantic, for whom, too often, the chief worry seems to be the price of steak or whether to shift to a color television set! Is it not the high and primary duty of our churches to lead people to more serious and consistent thinking about spiritual values? Our practical concerns will be more wisely cared for within the frame of reference of a clear Christian faith, a distinctively Christian outlook, a strongly Christian personal commitment. Recalling us to greater emphasis upon these things is perhaps the most significant contribution that European thought can make to the common aspirations of humanity in these tremendous times.

From the Religious Press

". . . the hour has struck when Evangelical Christianity needs to meet the perplexing problems of our day with a united front and to speak with a united voice.

"Unquestionably, therefore, the Cleveland meeting may be regarded as perhaps the most significant in the religious history of America. It was a great moment for the cause of Christ and His Kingdom when a representative from each of the 29 participating Churches stepped forward to affix his signature to the declaration by which the Council was constituted. It was in that moment that the Christian ecumenical movement reached America."

—AUGUSTANA LUTHERAN

". . . We have not been too impressed with the argument that laymen would like to 'see the churches get together'—as long as those same laymen show little interest in seeing that the Church carries out the real business assigned by its Lord.

"It is the Church's business to bring the Gospel of Jesus Christ to those who do not yet know Him. All the Church's work must be directed to the building of faith in Christ as the atoning Savior of the world, and to the encouragement of personal Christian lives in which faith working by love becomes a reality. How the National Council will do this work—or undo it—will be the real test of its worth."

—AMERICAN LUTHERAN

"In the formation of the new National Council of Churches in Cleveland, Ohio, in late November, the single strong new note that sounded throughout the meetings and in all speeches and public pronouncements of the Council was the great *and growing* recognition of the place laymen are beginning to play in the resurgent program of united American Protestantism."

—THE METHODIST LAYMAN

". . . the convention (in Cleveland) is but a starting place. . . . There is still much to be done. The organization of the various divisions and departments under one head is a tremendous one. . . . The actual functioning of this body will be a test of ecclesiastical democracy.

"A general conclusion from the meeting is that the Protestant churches are strong, vigorous and aggressive.

—CHURCH MANAGEMENT

Dr. Roswell P. Barnes, executive secretary, Division of Christian Life and Work, briefs his new associate Mr. C. Arild Olsen, fresh from work in Europe.

He Says: "Call Me Mister"

MR. C. ARILD OLSEN, new associate executive secretary of the Division of Christian Life and Work, is a layman. He has a cand. theol. degree from Grand View College, in Des Moines, Iowa, but he has never been ordained.

He is a former college president who feels that education for life is more important that a string of degrees.

He has been top administrator in both the Farm Security Administration and the U.S. Military Government and Department of State in Germany.

But even while he was making policy and programs, he still found time to help farmers' wives take college extension courses in family life and home budgeting; to act as advisor to church and cooperative groups, and as mediator in labor-management disputes in local mills.

Last month Mr. Olsen returned from Germany where he spent five years with the Religious Affairs Branch of OMGUS and HICOG, first as head of the Evangelical Affairs Section, then as chief of the entire branch.

One of his functional responsibilities as head of religious affairs was the government exchange program by which German church leaders came to this country to study American life and American church leaders visited Germany.

One of the projects he was interested in was the Evangelical Academies developed by the German churches for a new kind of adult religious education.

Here, he explains, groups of workmen, professional men, labor leaders or housewives spend days together discussing their vocations in the light of Christian belief and of community and national needs and problems.

The Evangelical Academies, Mr. Olsen noted, have certain similarities to the Scandinavian "folk schools" which he studied after his graduation from college.

In the folk schools, groups of young people live and study together for a period of months, not to earn a degree but to receive a kind of "education for life" that will help them become better men and women and thereby improve the communities they return to.

Mr. Olsen himself returned to his alma mater, Grand View College, to become a professor and dean of men and later—from 1932 to 1938—president of the college.

He put his concern for the community into action, even when he was busy as a college president. A member of the Danish Evangelical Lutheran Church, he served on its national board of education.

HE was advisor to the churches in Des Moines and the Iowa Ministerial Association, consultant on educational and organizational problems to regional and national cooperative groups, arbitrator in disputes between the CIO Textile Workers Union and the local hosiery mills. He even found time to serve as program chairman of the Des Moines Public Forums, one of the early civic experiments in adult education on current affairs.

Finally his interest in social action took him, in 1939, into the Farm Security Administration, the agency established to help low-income farm families rehabilitate themselves. As supervisor of community services and education over a region that included Nebraska, Kansas and both Dakotas, he helped teach community agencies how they could help the farm families and got farmers interested in college extension courses and other educational programs that would help them with family and farming problems.

After two years of this he was sent to Washington as field supervisor of community projects for FSA personnel across the country, and in 1943 he became chief of the agency's education and organization section, supervising some 2,000 cooperative associations and working on educational materials and training programs. He was also helping Negro schools in the South develop cooperative and adult education programs in their own communities and acting as liaison between government agencies and Catholic and Protestant rural life groups.

Because of his background both in church life and administrative work, the Federal Council of Churches recommended him in 1945 to the Religious Affairs Branch of OMGUS. Both church and administrative experience will be pertinent to his new job in the Division concerned with the churches' work in fields such as international justice, economic life and race relations.

Prophetic Missionary Leader Dies

Dr. Ralph E. Diffendorfer, noted missionary leader and educator, died suddenly on January 31 of a heart attack suffered while at work. He was seventy-one years old.

Retired after twenty-five years of service as head of the Methodist Church's Division of Foreign Missions, Dr. Diffendorfer was first president of the Japan International Christian University Foundation.

He will be succeeded by Dr. Kenneth S. Latourette, professor of missions and Oriental history at Yale University.

Considered to be one of the most forceful and prophetic missionary leaders in American Protestantism, Dr. Diffendorfer was associated with missionary work from the time he graduated from Drew Theological Seminary.

He was first a missionary officer of the Epworth League, later assistant secretary. For 12 years he was Secretary of the Missionary Education Movement, and for 8 years secretary of the Board of Home Missions of the Methodist Church. He was director of the Home Missions Survey of the Inter-Church World Movement for two years. In 1924 he was named as executive of the Methodist Board of Foreign Missions, a post he held until his retirement in 1949.

More than 500 associates of Dr. Diffendorfer's joined in a special memorial service to pay tribute to his missionary career on February 8 at Christ Church (Methodist), New York.

The service was sponsored by the Japan International Christian University Foundation, the Division of Foreign Missions of The Methodist Church, the International Missionary Council, and the National Council of Churches, all organizations with which he was prominently identified.

Bishop G. Bromley Oxnam, as one of the principal speakers at the service, said:

"Call the roll of all the great Christian movements of the past half century and you will find Ralph E. Diffendorfer standing in the midst of the movement. As Dr. Visser t'Hooft said, he was the most creative man in the missionary movement. Using football language, Dr. Diffendorfer was always in the center of things. He always went straight through the center of everything."

He is survived by his wife, Mrs. M. Edna S. Diffendorfer, of 48 Green Village Road, Madison, N. J.

CHURCHMEN STUDY GOVERNMENT

Vocational background is the basis of two seminars in Washington this spring. The National Council's department of the church and economic life sponsors them jointly with the Washington offices of the denominations.

February 5-7, 40 Christian farmers and other church leaders concerned with agriculture met. They heard, among others, Mr. Herschel Newsome, master of the National Grange, and Dr. N. E. Dodds, director general of the United Nations Food and Agriculture Organization. Their visits to administrative and legislative offices included the Secretary of Agriculture, Charles F. Brannan, and Senator Allen J. Ellender.

Interest in business or profession is the basis for the other seminar, to be held in Washington May 1-3. Church people actively engaged in a business or profession and interested pastors and other church leaders are eligible. The invitation comes from denominations and councils of churches.

Special consideration will be given to wage and price controls, fiscal and tax policies, housing and international trade relations.

Agencies visited or heard from will include the Department of Commerce, the President's Council of Economic Advisers, Office of Defense Mobilization, Department of Labor, Congressional Committees on Banking, Labor and Public Welfare, and Small Business, national business and professional organizations and governmental agencies related to international economic policy.

Further information may be had from denominational representatives listed in the folder "1951 Directory of Washington Seminars for Christian Citizens" or from Rev. Cameron P. Hall, department of the church and economic life, 297 Fourth Avenue, New York 10, N. Y.

Boston U. Opens New Studies for Churchmen

Boston University is the first to offer a summer school program to meet the requirements for ecumenical leadership.

Its School of Ecumenical Administration is an integral part of the whole summer session, July 9-August 18. All courses carry graduate credit and may be transferred elsewhere.

Following is the list of courses, eight in number:

World Aspects of Ecumenical Christianity

National Aspects of American Cooperative Christianity

State and Local Aspects of Cooperative Christianity

Seminar on Ecumenical Administration

Introduction to Church and Community Analysis

Seminar for Advanced Students in Field Research

Family Life Religious Education

Seminar on Religious Education

The faculty consists of: Atlee L. Percy, director of the Boston University summer term; Walter G. Muelder, dean and professor of social ethics in the school of theology; Paul G. Macy, Charles Henry Brent Lecturer on Church Unity; E. C. Farnham, executive director, San Francisco-Oakland Council of Churches; Donald M. Maynard, professor of religious education at B.U.; J. Quinter Miller, administrative secretary and executive director of the central department of field administration of the National Council; Glen W. Trimble, assistant director, and William J. Villaume, director, of research and strategy of the Massachusetts Council of Churches.

Dr. Miller said that the Central Department of Field Administration of the National Council joins Boston University in inviting ministers, council officers and professional staff members, denominational national and field staff members, YMCA and YWCA personnel, theological students, leaders in councils of church women, candidates for careers in cooperative Christianity and directors of religious education.

Those interested in attending should write to Dean Walter G. Muelder, Boston University School of Theology, 745 Commonwealth Avenue, Boston 15, Mass.

The Clergy and Social Security

CAN ministers qualify for social security?

To date, this question has resulted in nothing but confusion.

The law says that "service performed by a duly ordained, commissioned or licensed minister of a church in the exercise of his ministry or by a member of a religious order in the exercise of duties required by such order" is not covered by social security.

The question of a minister's eligibility for social security is complicated by the interpretation of the phrase "exercise of his ministry."

For example, is a minister who teaches in a theological seminary, or serves in an administrative post in a social agency, church body, or even a public institution engaged in the "exercise of his ministry?"

The answers from the government agencies administering the social security program have thus far produced an impressive pile of conflicting statements.

Opinions expressed by the officials of the Social Security Administration and the Bureau of Internal Revenue indicate that "considerable weight" would be given the views of the employing agencies on the question of whether a minister's service is in "exercise of his ministry."

A deputy collector of internal revenue has advanced what one denomination looks upon as a valid test of this question.

The collector holds that a minister in an administrative job which has been assigned to him by his church or ecclesiastical authority does not rate social security coverage.

On the other hand, if the minister takes this job voluntarily and not as "a duty assigned or imposed by authority of his church" he is in line for social security.

The question of eligibility is bedeviled by at least two other factors —denominational ministerial pension plans and special clergy rates on railroads.

In the case of a minister who decides he is not exercising his ministry and by agreement with his employer gets social security, is he then eligible for a minister's pension?

At least one denominational agency has decided that if a minister is eligible for pension, he is barred from social security.

However, pension plans vary, and it has been suggested that the rules governing pensions might well be used to determine eligibility for social security.

There have been hints that a review of special rates for clergy on the railroads might be in the offing, should a minister come under social security. The minister's rates are based on the assumption that he is engaged in the "exercise of his ministry."

According to *Information Service,* an informal group of church officials agreed "tentatively" that "the church body to which the minister is ecclesiastically responsible is the appropriate body to work out an understanding with regard to the definition of the nature of the services under question."

The group agreed, however, that "exercise of ministry can be duties performed for organizations outside the religious field, including secular organizations, as well as duties performed for organizations in the religious field."

This same account reported that some ministers are unwilling to seek the advantages of social security coverage, if doing so jeopardizes the "distinctive character" of the ministerial office.

Announce Yale School On Alcohol Studies

The Department of Pastoral Services will again be the agent for the churches in nominating candidates for the Summer Session of the Yale School of Alcohol Studies.

Students are in residence from July 7 to August 3 and represent such professions and interests as physicians, psychiatrists, nurses, social workers, lawyers, enforcement officers, Alcoholics Anonymous, chemists, physiologists, and the police. Various phases of problems relating to alcohol are presented by a faculty of unusual competence in each field.

Application blanks, prospectus, and other instructions may be obtained either from the denominational official, or directly from the department at 297 Fourth Ave., New York 10, N. Y.

Gains Under Capitalism

DEVELOPMENT of a program of activities embodying "a constructive alternative to Communism" was recommended in Manila by 100 Evangelical leaders attending a seminar sponsored by the Federation of Christian Churches in the Philippines.

One specific recommendation called for local seminars of ministers, educators and young people, to communicate the facts about Communism and to present an exposition of the Christian faith.

Another urged the preparation of materials exposing Communism and the preaching of anti-Communist sermons.

On the positive side, the Federation was requested to gather data on the problems of poverty, landlordism and dissident movements in the Philippines to afford Christian workers an over-all view of national conditions.

Other recommendations called for training a Filipino Christian worker in labor relations to cultivate ties with labor organizations and the distribution of literature presenting the evangelical conception of democracy.

One of the chief speakers at the meeting was Mrs. Ascension Perez, Commissioner of Public Welfare, the only Protestant and the only woman in President Quiron's cabinet. She called upon the pastors to be socially as well as spiritually minded so they might "minister to the whole of the people's lives."

Dr. John C. Bennett, professor of ethics at Union Theological Seminary in New York and author of "Christianity and Communism," addressed the seminar, urging the churches to resist Communism at two special points—its "dogmatic atheism" and its "tyranny."

He also told the Philippine Protestants they should try to provide their people with a better understanding of Western capitalism than is afforded by Communist propaganda.

"Little is known," he said, "concerning the advances made under capitalism in the U.S. during the past two decades. The capitalism which Radio Moscow is describing has been dead for twenty years. Advances have been made in the position of labor, in the achievement of social security, in the assumption by the government of responsibility for the prevention of unemployment, and in raising the standard of living above the poverty level."

PEACE PRAYERS GROW

REPORTS of city and state-wide programs of daily and weekly prayers for peace are coming in from all over the country.

In Kearney, Neb., the Ministerial Alliance and the Chamber of Commerce have joined in asking residents to observe a minute of silent prayer each day during Lent. As a noon whistle blows, business houses are asked to suspend activity and people on the streets to stop while all citizens keep a period of silence.

The New York State Council of Churches has asked that churches with bells ring them daily at noon and that individuals take the noon call as a time of prayer for "God's will, for our leaders, for personal dedication and trust."

In Pottstown, Pa., when the church bells ring at noon, almost everyone—shopkeepers, customers, passersby on the streets and children on their way home from school to lunch—pauses in a two-minute silent prayer for peace.

Families with sons in Korea say it is one of the finest things they can tell their boys—that the whole community at home is praying for peace.

The idea started with the congregation of Christ Episcopal Church and was fostered by the Pottstown Ministerial Association. The Jewish congregation of the borough has joined in, and the noon prayers have also spread to Schwenksville and several other neighboring villages.

In Detroit, all residents have been asked to pause for a minute every Friday noon and offer a prayer for peace. The call to prayer was issued by Dr. G. Merrill Lenox, president of the Detroit Council of Churches, Rt. Rev. Msgr. Edward J. Hickey, chancellor of the Roman Catholic Archdiocese of Detroit, and Rabbi Leon Fram, of Temple Israel.

Mayor Alfred E. Cobo, at the request of the three religious leaders, also issued a proclamation designating a special "day of world prayer for peace," to be celebrated on Feb. 9, the same day Protestant women around the world observed the World Day of Prayer.

A similar proclamation was issued by Michigan's Governor G. Mennon Williams in response to a request from representatives of the three faiths.

Last December the General Department of United Church Women issued a call for daily noon prayers for peace. Their office here has received reports of observances in a number of communities, including Grand Rapids, Mich., where two radio stations are carrying the noon-time prayer.

The prayer suggested by the church women is as follows:

"O God, who hast put into the hearts of men a great longing for peace, but hast also given to man the power to choose, grant us the will to make our choices in accordance with Thy will. Bind the world together, O God, in fellowship, service and love, and grant that we may take our part in the fulfillment of Thy purpose. Through Jesus Christ our Lord. Amen."

Church Leader Reports Japan Eager for Gospel

Encouraging reports come from Dr. H. H. McConnell of his visitation evangelism campaign in Japan.

Dr. McConnell, field secretary of the National Council's joint department of evangelism, went to the Orient in December, at the invitation of the National Christian Council of Japan.

Taking a swing around the whole circuit of eight centers which have been set up for the campaign, Dr. McConnell found great interest everywhere and had good meetings of ministers and laymen. His schedule has had to be modified somewhat, as the Japanese cannot do *night* calling. Alternate days are devoted to the instruction of workers and to calling.

On January 26 he wrote that he had had his first campaign in Tokyo. There were 50 ministers in the seminar. Reports included thrilling stories. One minister said that the ministers of Japan were scholastic and theological in their preaching and their evangelism had appealed only to a limited number. This campaign, he said, had opened a new world to them and he believed great results would come. The pastor of the largest church said his workers were most enthusiastic and felt they were on the eve of great happenings.

Plan Church and Economic Studies

For the third summer the University of Chicago has announced a Summer School on the Church and Economic Life. It will run from June 25 to July 28. Ministers and other church leaders, including lay men and women, are eligible. University credit will be given.

A course on "Economics for Pastors" will be given by Rev. A. Dudley Ward, director of the study project of the department of the church and economic life of the National Council. Dr. John B. Thompson, dean of the university chapel, will discuss "Religious Foundations for Meeting Social and Economic Issues." The third course, on "Churches and Community Dynamics," will be given by Professor Kermit Eby. The dean of the school will be Professor Victor Obenhaus, of the Chicago Theologlcal Seminary.

The school is held in conjuction with the department of the church and economic life. Inquires should be sent either to Dean Victor Obenhaus, 5757 University Avenue, Chicago 37, Ill., or to Rev. Cameron P. Hall, Department of the Church and Economic Life, 297 Fourth Avenue, New York 10, N. Y.

"Income Distribution—A Christian Inquiry" will be the theme of a conference at Haverford College in Pennsylvania June 14-16.

About 50 Christian men and women with special competence in the field of agriculture will meet under the auspices of the National Council's department of the church and economic life. The recommendation for the conference came from the National Study Conference on the Church and Economic Life held in Detroit in February 1950.

Four commissions will study 1) agriculture's share of the national income; 2) low-income and low-production families in agriculture; 3) land reform: production and income effects; (4) international aspects of agricultural income policy.

The general chairman of the conference is Dr. John H. Davis of Washington, D. C., executive secretary of the National Council of Farmer Cooperatives and a layman of the Disciples of Christ.

From the Mailbag

. . . "I was particularly gratified to read the story of the present status of missions in China. Our own Board had one of its major fields there, in the Central provinces. Nearly a fourth of our annual missionary budget of over $800,000 has been allocated to the field. However, in the article, I do not notice that the Evangelical and Reformed Church is mentioned at all in the group of Protestant communions doing missionary work in China. Yet our mission celebrated its 50th anniversary last year. Either we have contributed so little there, or we have been so ecumenical and cooperative that we have lost all identity.

ELMER HENRY HOEFER
St. Peter's Church
(Evangelical & Reformed)
St. Louis, Missouri

"It was my pleasure this past week to visit the Reverend Akira Ebisawa of the National Christian Council of Japan. He showed me the two recent posters printed by the National Council of the Churches of Christ in the U.S.A.

"I should like very much to have such posters sent to me. I will make good use of them in my ministry to the Protestants of all denominations here in my floating parish. Indeed, I think you ought to have these posters sent to every Protestant chaplain. . . .

"Thank you for your kind attention to my request. I look forward to receiving the excellent posters I had to travel 7,000 miles to see."

DAVID M. HUMPHREYS
Chaplain, U.S.N.

"I think the form and content of the new *Outlook* is very attractive and is indicative of the new era in Protestant unity."

PAUL M. SCHROEDER, *President*
New York State Council of Churches

"For years I have read and been deeply inspired by the *Federal Council Bulletin*. Now the first issue of its successor is beyond all praise—it is superb. It thrills me and arouses my sense of responsibility and my concern. Truly the World Church is on the march—yet there are so many unaware."

MRS. J. J. AKERS
Charlotte, N. C.

"The first edition of the National Council Outlook is a thrilling paper. The interdenominational cooperation which was launched in Cleveland by the formation of the National Council is covered in a splendid manner. "Outlook" is a grand name. It speaks of Christian concern. I'm sure no one who reads this paper can help but gain a sense of our oneness in Christ."

HORACE C. GREENSMITH
Olmstead Community Church
Olmstead Falls, Ohio

"I have received the first issue of The Outlook and I am truly uplifted by it and the story, which other church papers had sketchily given, of that *glorious* gathering in Cleveland on November 29, 1950."

HENRIETTA BRAGDON
Sarasota, Fla.

"My husband and I congratulate you on the first copy of the new magazine, *Outlook*, both for its splendid account of the Constituting Convention and for the telling illustrations. I have seldom seen so impressive an illustration as that of the constituent officials signing the pact.

(MRS. HOLLIS A.) MARY M. WILBUR
Pasadena, Calif.

"Congratulations on the fine appearance of the *National Council Outlook!* We have received the January issue and think it is a fine publication.

"We were especially impressed with the center-page spread on pages 16 and 17, 'A Great Moment in History' showing the 27 signers. If it is possible to secure a glossy print of these pages as it appears in the publication we would like to have a copy to frame."

KAORU ICHIHARA
Council of Churches, Seattle, Wash.

(Yes, it is possible to secure a glossy print of the double-page illustration "A Great Moment in History." A limited number of copies are available. Send twenty-five cents for postage and handling.—ED.)

Missions Report To Be Heard

The General Board of the National Council of Churches will hold its second meeting of the year on March 28 in New York.

A presentation by the Division of Home Missions on its functions in the National Council is scheduled.

Home mission executives will also outline some of the major problems in their field, such as the national defense emergency, migrant labor and American Indian rights.

The General Board will hold its May meeting in Chicago.

Peace Oratory Winner Announced

First prize in the annual Prince of Peace declamation contest was won by Clayton Freeman of Cadiz, Ohio. 4,300 Ohio high school students took part in the state-wide competition. The award was $200 in cash and a four-year college scholarship. The finals were held in connection with the Ohio State Pastors' Convention in Columbus, February 2.

Just Off The Press

WHOSE FREEDOM?

of Pulpit and of Pew

by

ELLIS H. DANA

Executive Vice-President
Wisconsin Council of Churches

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—Rev. Dr. Halford E. Luccock
Professor of Homiletics
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Space generally available from November to May; more than a score of group reservations already received for 1950-51 season.

THE INN *For particulars write Clifford R. Gillam,* General Manager • **BUCK HILL FALLS, PA.** *In the Pocono Mountains*

Coming Events

National Council of Churches, General Board
New York, N. Y., March 28

National Council of Churches, Joint Department of Stewardship
Buck Hill Falls, Pa., March 29-April 1

World Council of Churches, Conference of U.S.A. Member Churches
Cleveland, Ohio, April 10, 11

Southwestern Regional Church Convocation
San Antonio, Texas, April 11-13

General Commission on Chaplains
Washington, D. C., April 18

National Council of Churches, Department of the Church and Economic Life
New York, N. Y., April 20, 21

National Council of Churches, Joint Department of Evangelism
New York, N. Y., May 4

National Council of Churches, General Board
Chicago, Ill., May 16

Presbyterian Church in the U.S.A., General Assembly
Cincinnati, Ohio, May 27

National Baptist Convention of America, Sunday School Congress
San Francisco, Calif., June 6-10

American Baptist Convention
Buffalo, N. Y., June 11-15

National Council of Churches, Executive Staff
Lake Geneva, Wis., June 14-18

Association of Council Secretaries, Annual Meeting
Lake Geneva, Wis., June 18-23

National Council of Churches, General Board
New York, N. Y., July 18

Eighth Methodist Ecumenical Conference
Oxford, England, August 28-Sept. 7

National Council of Churches, General Board
New York, N. Y., September 19

National Council of Churches, General Board
Atlanta, Ga., November 28

National Council of Churches, Joint Department of Evangelism
New York, N. Y., December 7

Church Building Literature

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PROGRAMS — Radio and Television

(March and April)

WEEKLY

National Radio Pulpit
NBC—10:00-10:30 a.m. Sundays EST
Dr. Ralph W. Sockman

The Art of Living
NBC—10:30-10:45 a.m. Sundays EST
WNBC—8:15-8:45 a.m.
Dr. Norman Vincent Peale

National Vespers
ABC—1:30-2:00 p.m. Sundays EST
Dr. John Sutherland Bonnell

Radio Chapel
WOR (local) 9:30-10:00 a.m. Sundays EST

DAILY

Gems for Thought
ABC ntwk. 11:55-12:00 M. EST
WJZ local 11:10-11:15 p.m. local
Monday through Friday

Faith in Our Time
Mutual Broadcasting System—10:15-10:30 a.m. EST Monday, Tuesday, Wednesday

TELEVISION

Morning Chapel
WABD—Channel 5—9:15-9:30 a.m. EST
Monday, Tuesday, Thursday

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May Fellowship Day Planned

The place of women in the national emergency will be the topic considered at hundreds of May Fellowship Day meetings on May 4.

Sponsored each year by the National Council's General Department of United Church Women, the theme for this year's nationwide observance is "Thank God For Work."

The posters announcing the meetings will feature II Timothy 2:15 "Show thyself approved of God, a workman that needeth not to be ashamed."

A fact book entitled "Women at Work" is being distributed for use on May Fellowship Day. The book outlines the historical background of women as wage earners and as workers in the home and as volunteers.

The book, which stresses the theme of the May Fellowship observance, concludes with a challenge to Christian women to lay "their hands and their minds on new important tasks awaiting them."

The General Department of United Church Women also announces the meeting of its Board of Managers to be held at Buck Hills Falls May 7 to 11. Along with this first meeting of the governing body, the Department's three program committees, Christian World Relations, Christian Social Relations, and World Missions will meet.

Mrs. W. Murdoch MacLeod, general director, said plans for the coming year will be mapped at these meetings.

More than 300 women are expected to attend.

Van Kirk Gives Earl Lectures

Dr. Walter Van Kirk, executive director of the National Council's department of international justice and goodwill, delivered the Earl lectures at the Pacific School of Religion this month.

His lectures, entitled "Christians Have a Beachhead," dealt with the relationship of the Christian community to the secular world.

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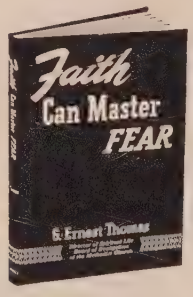

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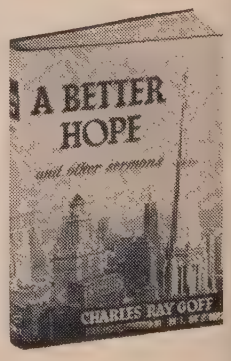

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BOOKS

Deep Is the Hunger

By Howard Thurman, Harper & Brothers, New York, $2.50.

This is not the ordinary type of devotional book. It is, for the most part, a series of brief meditations which originally appeared in the weekly calendar of the Church for the Fellowship of All Peoples in San Francisco, of which Dr. Thurman is the minister. This volume was preceded by two similar volumes, the first of which was published in 1947.

These meditations frequently spring from some simple experience of ordinary life and proceed to an interpretation which is both practical and profound. Indeed, the book as a whole is the philosophy of life which obviously motivates the author.

The last portion of the book is made up of meditations that are particularly appropriate for "the quiet time," having for their outline various sections of the Beatitudes, certain phrases from The Lord's Prayer and other Scripture sentences.

This volume is full of suggestive ideas which will stimulate anyone who desires enlightenment about the spiritual nature of life. They will be valuable in personal devotions, in group meditations and in the sermon preparation of ministers.

The ideas expressed in the book are aptly summarized in the following five brief stanzas which are found midway in the book:

"God, I need Thee.
When morning crowds the night away
And tasks of waking seize my mind;
I need Thy poise.
"God, I need Thee.
When love is hard to see
Amid the ugliness and slime,
I need Thy eyes.
"God, I need Thee.
When clashes come with those
Who walk the way with me,
I need Thy smile.
"God, I need Thee.
When the path to take before me lies,
I see it . . . courage flees—
I need Thy faith.
"God, I need Thee.
When the day's work is done,
Tired, discouraged, wasted,
I need Thy rest."

—Deane Edwards

Christian Cooperation at the Crossroads

By Robert H. Rolofson. Privately printed by the Union Church of the Canal Zone—$2.50. Available from the National Council of Churches, 297 Fourth Ave., New York 10, N. Y.

This book exudes the tropical atmosphere of the Canal Zone. It is particularly appropriate reading for a day when the mercury is low, bringing into panoramic view as it does the plant and animal life of a region a mere 7 degrees from the equator, where the mean temperature is 80 degrees F.

The author, Robert H. Rolofson, is a Presbyterian minister who served the Balboa parish of the Union Church of the Canal Zone for a six-year pastorate, ending in 1950. Assisting him in assembling data was an editorial committee on which were represented all seven parish units, assuring a comprehensive coverage of the united Christian enterprise in this strip, ten miles wide and fifty miles long, reaching from ocean to ocean, with its population of 25,000 people. Also a collaborator is Albert V. McGeachy, editor of the "Star and Herald," the Zone's leading newspaper. As a lad Mr. McGeachy helped with the building of the canal and his chapter describing the construction is prefaced by the historical background of the area.

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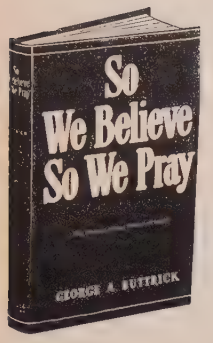

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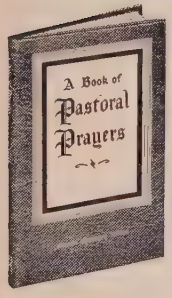

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Including as it does much fascinating material on Zone-lore and unique problems which stem from the unusual political and economic conditions to be encountered in the Zone, the book manages always to lift into clearest view the progress and service of cooperative Christianity which the author calls "an alternative to sectarianism."

Some 225 illustrations supplement the word pictures of the growth in the Union Church of the Canal Zone, from the organization of the first parish at Cristobal on the Atlantic seaboard September 5, 1907 to the official constituting of the seventh parish unit at Cocoli April 29, 1948, with congregations growing up during the 40 intervening years at Balboa, Gatun, Gamboa, Marguerita and Pedro Miguel.

Participated in by members of many religious communions, the Union Church of the Canal Zone has been shepherded by the Federal Council of Churches through its "Committee on Religious Work in the Canal Zone." Similarly, the chief missionary project chosen by the Union Church is an evangelical program on one of the islands of the San Blas group in the Caribbean. The story of this amazing enterprise among primitive Indians is one of the most engaging sections of a book which is throughout entirely readable, sprinkled liberally with a whimsical and humorous twist of the English language.

—MAXINE MILLER

So We Believe, So We Pray

BY GEORGE A. BUTTRICK, Abingdon-Cokesbury Press, New York, $2.75.

The minister of the Madison Avenue Presbyterian Church of New York, one of the great urban churches of the nation, provides another book of deep spiritual discernment.

The first half centers around the Apostles' Creed. The author is convinced that here is the answer to "the vague hungers of our half-despairing world." Recognizing that the language of the Creed and its forms of thought are cast in moulds different from those of our own time, he nevertheless holds that what it affirms is the basic truth about the ultimate realities. In a series of six chapters he discusses the articles of the Creed as affording the framework of faith in God, in Jesus Christ, in the Holy Spirit, in the Church, in forgiveness and in eternal life. In each case the approach is personal and dynamic, rather than formally theological, even though theological content is not lacking.

The second half of the book studies the Lord's Prayer. At first it may seem surprising to link the Creed and the Prayer so closely together. But Dr. Buttrick points out that since faith means a "venture" toward God, the great expression of faith and also the great nurturer of faith, is prayer. Therefore the section entitled "So We Believe" is followed by a section entitled "So We Pray."

The Lord's Prayer is described as "revolutionary" in the sense that it upsets the standards by which most of the world lives. This is illustrated even in the first word of the Prayer "our," since to use it in the full sweep of its meaning (instead of "my") would be to effect a "creative revolution." The implications of the Prayer for daily living, as growing out of one's attitudes toward God and consequently toward man, are developed in a series of eight stimulating chapters.

—SAMUEL MCCREA CAVERT

The Crisis Decade

A History of the Foreign Missionary Work of the Presbyterian Church in the U.S.A., 1937-1947. Edited by W. Reginald Wheeler. The Board of Foreign Missions of the Presbyterian Church in the U.S.A., New York, N. Y., $3.00.

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The editor tells the story of the "crisis decade in world events," first in the war areas where his communion has been at work, China, Korea, Japan, the Philippines, Siam, and Europe; then in partially involved areas, India, Iran, Iraq, Syria-Lebanon, West Africa; finally in Latin America. The experience of specialists in the various areas is drawn upon; Charles Leber contributes a chapter on work in Europe; J. Leroy Dodds on India; Henry Bovenkerk on Japan; L. K. Anderson on West Africa; John A. Mackay on Latin America.

Particularly valuable to workers in all denominations is the section of the book called "Other Areas of Work," detailing new developments in the matter of recruiting and training missionary personnel; adult literacy and Christian literature; the Christian Home Movement; and "Seeing is Believing" or the value of audio-visual aids. Here again the reader has accounts from the hands of specialists such as Herrick Young, Ruth Ure, S. Franklin Mack.

The final chapter, "Basic Problems Challenging Foreign Missions," was written shortly before his death by Robert E. Speer, for forty-six years secretary of the Board. The words with which he concludes "The Crisis Decade" have singular pertinence today, "We consider the times, as Ignatius bade, but we look to Him, who is above time." —FLORENCE GORDON

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Eight Cash Awards Offered In Church Building Competition

Eight cash prizes ranging from $200 to $25 each are being offered in a Church Building Program Competition sponsored by the National Council of Churches.

The competition is open to members of the graduating class of 1951 or 1952 of any post graduate Protestant theological seminary in the U.S. and Canada.

The student is required to select a certain church and prepare a building program which he believes the church needs, or would need if a complete new church building program were erected for the particular congregation.

The purpose of the competition, according to Dr. E. M. Conover, of the National Council's Bureau of Church Building and Architecture, is to encourage the ministry to render the leadership expected of a pastor or minister in other executive positions "to lead the church building or improvement program in local churches."

The registration fee of fifty cents is required. This should be sent to the Bureau of Church Building and Architecture, Room 808, 300 Fourth Avenue, New York 10, New York. The Bureau will send the contestant a bibliography and other literature and a suggested outline for the presentation of the report.

Buy New Headquarters Building

Purchase of a building to become a new headquarters for the Church Federation of Greater Dayton (O.) has been announced by Rev. R. W. Coleman, executive secretary of the federation.

A group of prominent Protestant laymen contributed $12,500 toward the total cost of $27,500.

Need for a headquarters to symbolize the unity of Protestant churches in Dayton had been expressed by Dr. Hugh I. Evans, pastor of Westminster Presbyterian Church in Dayton, and Judge Robert U. Martin, president of the federation.

Family Week

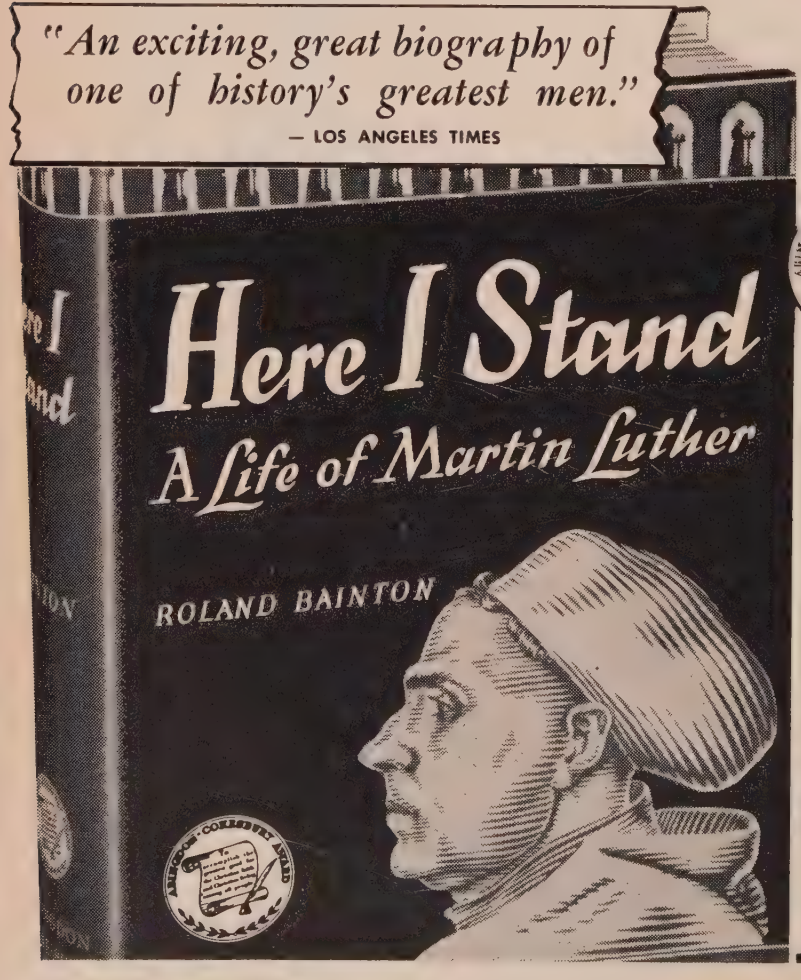
"Parents, Children and God" will be the theme for the Protestant observance of National Family Week, May 6-13. Jewish, Catholic and Protestant groups join in the sponsorship.

Local churches and families may secure further information from denominational offices, state and local councils of churches or the National Council of Churches, 206 S. Michigan Avenue, Chicago 4, Ill., or 297 Fourth Avenue, New York 10, N. Y.

Rev. Richard E. Lentz is executive secretary of the National Council's joint department of family life.

Urge Critical Look at Defense

The New York State Council of Churches, at its legislative seminar held in Albany recently, expressed the conviction that "certain of current programs for so-called civil defense . . . need to be thoughtfully and carefully studied by all citizens so that our guaranteed constitutional freedoms of speech, press and assembly shall not be abridged or threatened."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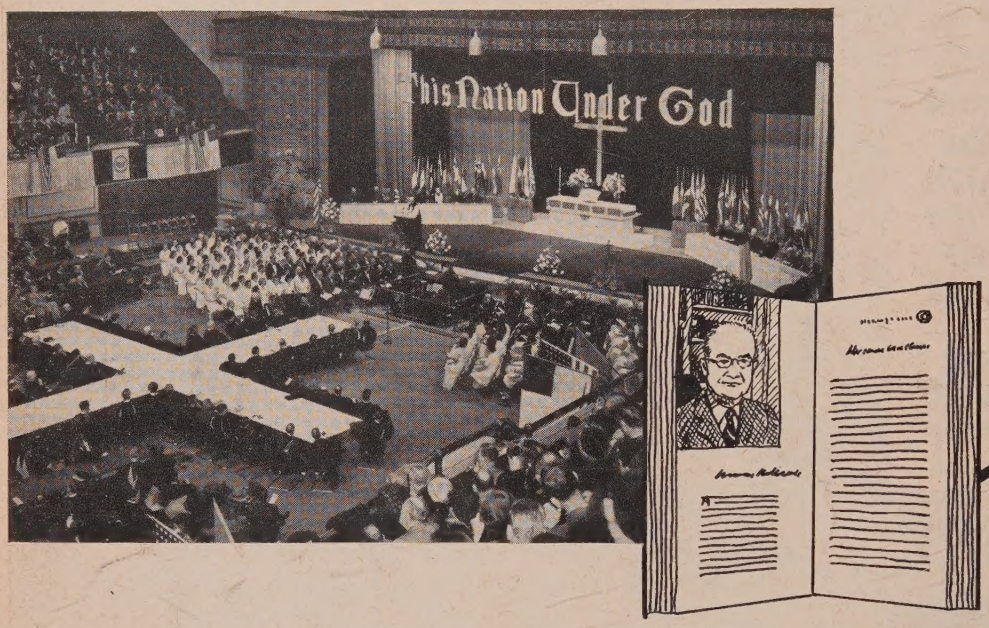

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